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The book is well illustrated by forty-seven fine half-tones, displaying the progress made at various periods of the excavations, and some of the choicest "finds." The book bulks large with its thick paper and large type, but to read it is a delight.

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Christian Belief Interpreted by Christian Experience. Lectures Delivered in India, Ceylon and Japan, on the Barrows Foundation. By CHARLES CUTHBERT HALL. Barrows Lectures, 1902-3. Chicago: University of Chicago Press, 1905. Pp. xli + 255. \$1.60.

It has been remarked about endowments of the class to which the Barrows Foundation belongs, that rarely if ever can they be kept down to their original purpose for any great length of time. The express design of the founder of the Barrows Lectureship, however, is of such a nature that we believe it will long stand as an exception to the above observation. It was Mrs. Haskell's object that the lecturers upon this foundation should "present to the scholarly and thoughtful people of India the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims and the best methods of setting them forth;" and that this should be done "in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions" (held in 1893 in Chicago).

In Dr. Hall's course of lectures Mrs. Haskell's wish is certainly carried out with a fidelity and strictness that can scarcely be surpassed. Dr. Hall takes Christianity to India as an enthusiastic believer in its superiority over all other religions, and with the sincere wish that his hearers may see their way clear to adopt it as their faith. He expounds to them in a clear and adequate manner its distinctive conceptions of God, of the Person of Jesus Christ as Incarnate Deity, of sin and atonement, and of the ideas of holiness and immortality, closing with reasons for regarding Christianity as the absolute religion. But he desires them to understand that he is not calling upon them to accept any of the forms in which Christianity is now held in the western world of Europe or America. These he considers to be varying and variable expressions of an underlying essence. They are made up largely by the growth about that essence of a shell or body which represents local and transient, racial and geographical, elements, not necessary to it, or deducible from it. It is true he must speak of the religion of Jesus Christ as developed in a definite experience under western

conditions, but he perceives that, if the East were to accept Christianity, a very different type of Christian experience might come into existence whose form would depend on peculiar eastern local and racial peculiarities, woven into the spirit and the life of the religion. Such a Christianity and such a Christian experience he would unquestioningly recognize as legitimate and proper.

Naturally it is at this point that Dr. Hall finds the greatest difficulty with his task. And the difficulty is twofold. It consists partly in the impossibility of sharply dividing between the essence of Christianity and some definite form in which it lives and works, and partly in the total uncertainty as to whether a Christianity which is very different from the historic forms of the faith would be recognized as Christianity at all. What Dr. Hall forecasts has its ancient parallels in the Manichaeism and Gnosticism of the early church; and the failure of these scarcely encourages the hope that a Christianity with a large admixture of Hindu philosophy can ever flourish. To say that Dr. Hall meets and successfully overcomes the difficulty at this point would be to misunderstand the nature and magnitude of it.

But Dr. Hall goes even farther than the admission that a Christian system growing upon oriental soil, and very different from the Christian systems with which the western world is acquainted, might hold a legitimate place among the latter as one of a fraternity. He anticipates that such a system would have much to reveal to the western world of the true inner nature of the religion of Jesus Christ. For, after all, he sees that Christianity was originally an eastern religion; that the East furnishes its natural environment; and that in such an environment the conditions are more favorable for the fostering and development of those principles in it which are still in the form of latent and unutilized germs.

Throughout the whole course Dr. Hall's view-point and method are those of the modern psychological study of comparative religion. His irenic tone, and tactful, almost adroit, presentation of the points of difference between Christianity and Hinduism, are certainly admirable. If he has not succeeded in inducing many to accept the gospel of Jesus Christ, he has through these lectures certainly done much toward preparing the way for such a consummation.

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